

TWVO SERMONS:

THE ONE,

A CAVEAT FOR AR-

CHIPPVS, PREACHED AT A

Visitation at White Chappell Church in

London, Septemb. 23.

THE OTHER.

A COVNTERPOYSON AGAINST

counctoufisfe, in a Sermon preached at Pauls

Crosse, May 23. 1619.

By IER. DYKE Minister of Gods word
at Epping in Essex.

The second impression.



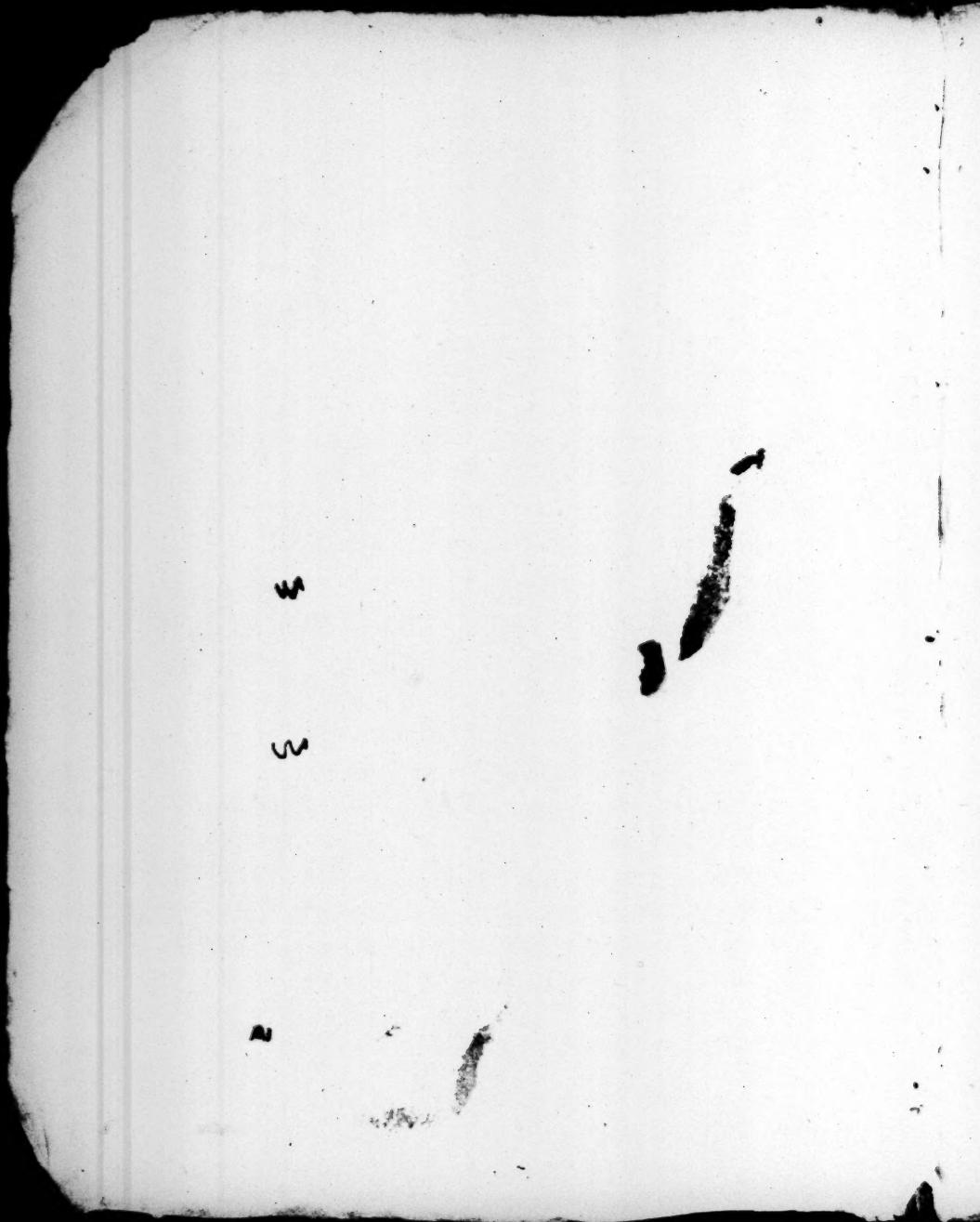
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A

COVNTERPOYSON AGAINST COVETOVSNES:

LVKE 12. 15.

And he said unto them, Take heed and beware of covetousnesse.

NO better fared it sometimes with our Lord himselfe in his ministry , then it now daily doth with vs his seruants the Ministers of the Gospell : and no better with vs then it did with the Prophet, Ezek. 33. 31. His auditors sate before him as the Lords people, they heard his words , they would not do them, *their hearts ran after their covetousnesse.* Such is the dunghilly disposition of many heartes, that euen then their hearts are most eagerly bent vpon their earthly intentions , when Gods Ministers labour most of all to call them off, and to raile them vp to heauenly contemplations. It was iust thus with an auditour of our Sauours in this present chapter; whilst this blessed seeds-man , euen the Lord of the field himselfe was committing his seed to the earth, behold some falles vpon ~~thorne~~ ground. Whilst our Sauiour was labouring to prepare men for an eternall, here was one whole heart ran after a temporall inheritance, and amidst our Sauiours heauenly , his thoughts are taken vp with an earthly busynesse. Nay

A 3

he

2 A Counterpoison against covetousnesse.

he cannot rest there neither; he doth not onely mind earthly things, as they, Philip.3. but this sore breakes out in his lips: for verse, 13. *One of the company said, Master speake to my brother that he diuide the inheritance with me.* This earthly minded man cannot be content with those, Ezechiel 53.31. to haue his *hearts runne*, but that which is worse, his *tongue must runne* too; and that which is yet the sore of all, euen then when our Sauiour is employed in the dispensition of the word, euen then is he thus bold with a sawcie importunity to trouble and interrupt our Lord in this sacred seruice. How iump and iust is this fellowes faith and religion with thousands of our times, who will vphold it for a truth, that a Minister may do God better seruice in taking vp quarrels betweene neighbours, and composing differences betweene parishioners, then with all his paines in preaching. This is right to call Christ from *diuiding the word* to the *diuiding of an inheritance*. Oh maister, you might do well to ceasse this trouble to your selfe and this great multitude, to make an end of your Sermon, and to come and end a difference betweene me and my brother; you shall do a worke of charitie, and a neighbourly good office betweene vs, you may saue a great deale that may otherwise be idly spent in law. Ridiculous follie! As if so be the sauing of the purse were to be preferred, were to be regarded, before the sauing of soules.

Well, but what is our Sauiuours answer? His answer is:

{First particular, verse 14. He said unto him.

{Secondly more generall, vse 15. He said unto the

i. His

1. His particular answer is a personall checke to this mans importunity and demand both: *He said unto him, Man, who hath made me a Judge and a divider over you? And so he answers not the foole according to his follie, refuseth to gratifie him in this his ynseasonable and vnlawfull request.*

2. His generall answer is to the whole multitude: *And he said unto them, Take heede and beware of covetousnesse, verse 15.* And thus our Sauiour doth answer the foole according to his follie, and takes occasion by his follie to teach the whole multitude wisedome. The roote of this mans folly was covetousnesse: the strong sauour whereof our Lord tented in this his ynseasonable request. Christ therefore layeth the axe to roote of the tree, and smiteth at the maine radical corruption of his heart. And so answers him not according to his *Desire*, but according to his *Neede*. Therein following Gods owne rule, Ezech. 14.4. that he that comes to the Prophet with a question, what euer his question be, should be answered not according to his *curiosities*, but according to his *necessities*; he must be answered according to his *Idols*, he must heare roundly and plainly of that sin whereof he was chiefly guiltie. Thus deales the Lord here. And not onely so, but of his poyson makes a iacle, & prescribes a blessed preseruatiue against that pestilence where-with this mans heart was infected. Such was his happy handinesse and dexterity, to make euill the use and hint of good, and to extract heauenly light out of the darknesse of an earthly heart.

And thus we see in briete how these words frame and fall in with the body of the text.

¶ *A Counterpoyson against covetousnesse.*

The words themselues are a Caution against Covetousnesse: in the which we haue three things considerable.

{ 1. The manner of the caution. Take heed and beware.
2. The object of it Of covetousnesse.
3. The persons warned to beware. And he said unto them.

1. The manner of this caution lieth in the Duplication thereof. Take heed and beware. Not take heede alone, nor beware alone, but both take heede, and beware. Now what meanes this double fense? might not a single item haue serued the turne? Certainly he that telleth vs that we must be accountant for every idle word, would not make himselfe be guilty thereof. Somewhat therefore there is in it that the caution is doubled; yea not only doubled, but in a manner trebled, in as much as the second word seemeth to haue a double weight aboue the first, *επανγραφη*. The first word employing an ocular wariness, an eye watch; the second, an hand watch, a kind of manuell, if not a martiall and presidiary guarding of a mans selfe. *Mark, 8.15.* Christ giuing his Disciples warning of the leauen of the Pharises, vseth two words also, but yet the latter there seemeth to be of no greater force then the former. It is but *επαν. βλέπετε*. But here not onely the word, but the weight is doubled, *επανγραφη*, *Take heede and beware*. As if he had said, to paraphrase the text, not to mend the translation, *Watch and ward, nay watch and guard, and defend your selues from the sinne of covetousnesse*. Well. What may all this meane now? It seemes to argue these particulars.

i. A

1. A wondrous strong *inclination* in our corrupt natures to this sinne. If our affections were not violent and headstrong, a single reyne would haue serued to haue courbed and bridled vs in. If we were not eagerly bent thereon, what shoulde neede pikes and halbards to keepe vs off?

2. A wondrous great *danger* in the sinne. If it were not a deepe and a dangerous bog, a slighter fence might haue serued, this double pale might haue bene spared. Prov. 4. 14. 15. you haue an whole heape of prohibitions against the wayes of wicked men: *Enter not into the path of the wicked, go not in the way of euill men; avoide it, passe not by it, turne from it, passe away.* What meanes this frequent and vehement iteration, and inculcation of one and the same thing? It serues to teach both our pronenesse vnto, and the perill in those wayes. Just so it is here. Our Sauiours vehemencie in forewarning vs, argues the more then ordinary perill of this sinne. This double caueat argues more then a single danger therein.

3. A wondrous carefull *watch* that we shoulde keepe ouer our owne hearts, that at no time they be ouer-charged with the covetous cares of this life. Since our inclination is so great, and the danger no lesse then it, our watch should be proportionable to both, double and double. Some dangers are auoided by the bare espiall, it is enough ~~þær~~ to see them. But here not onely eyes, but weapons are required; here we must ~~þær~~, not onely haue our eyes in our heads, but our weapons in our hands. The danger of the sinne and inclination of our hearts thereto being so great, here it is true, that *Abundans armis non nocet.*

6 *A Counterpoison against covetousnesse.*

If this which is double in precept, were quadruple in practise, it were all little and little enough.

2. Point; the object of the caution. What it is wherof we must take heed and beware: take heed & beware of covetousnesse. Covetousnesse is the sin then, of which our Sauiour here forewarneth vs. A sinne, I make no question but hath often bene witnessed against in this place. Give me leauue also to adde my testimony, that so in the mouth of many witnesses, *yea of a cloud of witnessses*, this truth may stand.

We haue here then a watchword against covetousnesse: Take heede and beware of covetousnesse. A sin indeed that ill beseemes, and in no wise will suite with the profession of the name of Chrtst. *Let every one that calles vpon the name of the Lord, & vpon whom the name of the Lord is called, depart from iniquity, 2. Tim. 2. 19.* but especially from that *iniquitie* which hath cast vpon riches, otherwise Gods good blessings, the reprochfull title of the *riches of iniquitie*, Luk. 16.

Our conuersation must be as becomes the Gospell, Phil. 1. 27. But how may that be done? Heb. 13. 5. ye haue a comment to that text. *Let your conuersation be without covetousnesse.* When our conuersation is without covetousnesse, then is our conuersation as becommeth the Gospell.

Our conuersation? nay our very communication must be free from it. Ephes. 5. 3. *Fornication and all uncleannessse, and covetousnesse, let it not be once named among you, as becomes Saints.* It becomes Saints to walke as becomes the Gospell; they then walke as becomes the Gospell, when both conuersation and communication are free from covetousnesse. So speakes

Paul

Paul of covetouſneſſe as David of idols, Pſal. 16.4. I will not make mention of their names with my lips. If the name, how much more ſhould the thing be odious? Our conuerſation? our communication? yea our very cogitation, ſhould be free from it. It is the brand of thole brute beasts that are made to be taken and deſtroyed, of curſed children, 2 Pet. 2.14: that they haue their hearts, and ſo their thoughts exercized to covetouſneſſe.

Takē we a view of all the Saints and ſervants of God, whose memories, whose graces, yea and whoſe ſinnes are recorded in holy writ; ſee if you can finde me one of that bleſſed company, that was euer blemiſhed with thiſ filth, that was euer defiled with thiſ mire. Indeed once **Noah** was ouertaken with the loue of w^me, neuer with the loue of the world. Once **Lot** was twice *inceſtous*, neuer *covetous*. Once **David** was besotted with the flesh, neuer bewitched with the world, but euen in the top of the worlds happinesse acknowledgeth himſelfe a ſtranger and a pilgrime, 1. Chron. 29.15. Once **Peter** denied his maiftre, but yet it was not the loue of the world (for he had denied that before he denied his maiftre; in forſaking all,) but the feare of the world, that cauſed him to ſlip into that ſinne. **Zaccheus** indeed before his conuerſion had bene a covetous pinching prolling publican; but no ſooner doth he take Christ by the hand, but the firſt thing he doth is to ſhake hands with his covetouſneſſe. Christ that hath bid vs beware of it, will much more himſelfe take heede and beware of dwelling in that heart where that ſinne dwells. If he whip not thiſ money merchantour of the temple of our heart,

it will keepe and barre out him for taking any possession there.

Now what, thinke we, may be the reason that these forenamed Scripture Saints, though they had their other both infirmities and grosse sinnes, yet were still free from this? Seemes it not to aduise thus much: That grace and religion may better stand with once acted adulterie, incest, and drunckennesse, then it can with that habituall iniquity of couetousnesse? *Davids adulterie, Noahs drunckenesse, Lots incest,* these were actuall sinnes but once acted, they were no habituall euils in them. A man may fall into these sinnes, and yet not be an habituated sinner: but a man cannot properly be couetous without an habituall continued euill disposition of the soule. Now this is a sure rule, that grace may stand with some actuall though grosse sinne, being but once slipt into (though but one actuall sinne doth shrewdly wound and weaken grace:) but whether grace and a good heart can stand with a continued habituall wickednesse, there is the question, if so be a question.

Hence haply therefore hath it bene, that diuerse of the Saints of God when they haue bene to iustifie their integritie, and make good their reputation, haue euermore bene especially carefull to free themselues from the imputation of this sinne, and haue shaken off, not this dust, but dirt and filth, from off their hands and feet. Thus *Samuel* in his apologie, 1. Sam. 12. 3. So *Ieremie*, Ier. 15. 10. *wo is me my mother, thou hast borne me a contentious man that strineth with the whole earth; I haue neither lent on usurie, nor men haue lent to me on usurie, yet everyone doth curse me.* Well he thought

A Counterpoys for against covetousnesse.

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thought they might haue cursed him, had he bene guilty of that cursed sinne; but he shewes the worlds iniquity by his owne honesty, and his owne honesty in being free from the fruits of that sinne of covetousnesse. So Paul Acts 20.33. *I haue comeded no mans siluer, nor gold, nor apparell.* Now why purge these men rather from this then from other sinnes? why purge they not from adultery, whoredome, drunkennesse? but especially, and in a manner from no other then covetousnesse? Surely because full well they knew, that of all other sinnes this is that which most staines and blemisheth good report and honest reputation, and standeth in greatest opposition to the life and truth of grace.

For where this sinne getteth head, it eateth out the heart of grace, by eating all grace out of the heart. *while some haue lusted after money, they haue erred from the faith.* 1. Tim. 6.10. Nay they haue not stayed there, but haue fallen from the faith. 2. Tim. 4.10, *Demas hath forsaken me, and hath embrased this present world.* It so fares with earthly minds as with the earth in which are the mines of siluer and gold; of all earths they are obserued to be the most barren; and of all hearts such are the most fruitlesse, the most gracielesse. Therefore in the parable the cares of this life are compared to thornes; thornes choke the good seed. As well may a man looke for an haruest in an hedge, as for grace in a covetous heart. These covetous desires are the seuen ill-fauored empty cares that eate vp the full and good cares. These are the caterpillers, and grasshoppers, the canker and palmer wormes that consume the greene herbe of grace in the field of the

heart. The daupes of the earth do not more quench fire, then the loue of the earth daupes grace. And indeed no wonder that this sinne is such an enemy vnto grace, for it is an enemy vnto , and a scorner of the meanes of grace , the preaching of the word. Ezeek. 31.34. *They sit before thine eyes, and they heare thy words, but they will not do them.* What was the reason? Their heart runneth after their couetousnesse. But that is not all, behold yet a greater abomination then this. It teacheth men not onely to dis obey, but to despise, and mocke at the word. Luke 16.14. *v. And the Pharisies also who were couetous heard these things,* namely our Saviours Sermon against the seruice of Mammon , and what was the successe? *And they deuided him.* Couetousnesse is a profane sinne that seateth a man in the chaire of pestilence,in the scorners pew.

We find a prohibition, Pro.23.6. not to eate of a covetous mans bread. A reason is secretly couched in that epithet there giuen him: Eat not the bread of him that hath *an euill eye.* He bath an euill eye, which makes him wist a man choackt , when he bids , much good may it do him. Such euill and counterfeit welcome should make a man take little pleasure in table-friendship and familiarity with him. But yet there is a greater reason then this , that should make vs shy of his conuerse, namely the feare of the defilement of his pitch. Couetousnesse is a defiling sinne , Marke 7.21. 22. *Thefts, couetousnesse, these come from within, and defile the man.* Yea it so defiles , as that in that regard we should auoyd ouer familiar conuerse with him. And vpon this ground doth Paul forbid eating his bread: 1. Corint. 5.11. *If any man that is called a brother, be*

couetous, with such an one no not to este.

The world would faine hold that doctrine of venial sinnes still, and though Popery it selfe which first hatcht that distinction do ranke this amongst their mortall sinnes, yet would men haue it but a veniall triuiall offence. For a man to be an adulterer, a fornicatour, I hope the world is not growne to that desperate passe yet; but I may adde, to be a swearer, and a drunkard, these are counted, and indeed they are heynous abominations. But for a man to be couetous, this is slighted oueras a matter of nothing. The ordinarie language of the world is, He is a man soinewhat with the hardest, a little with the neareste, a little too much for the world, but yet a maruellous honest, a wondrous good man. Now in good truthe were it not ridiculous to say so of a thiefe? of an adulterer? Why not then as ridiculous to say so of the couetous? For as honest a man as the world makes him, yet God still rankes him amongst the most heynous and trancent transgressors. Besides those places, Marke 7. 21. 22. and Ephes. 5. 3. 5. consider thele two places, i. Cor. 5. 11. i. Cor. 6. 9. 10. In both which places ye shall find the couetous in the middest of the thong, crowded vp on both sides with *fornicators, idolaters, sodomitcs, theenes, drunkards, revilers, and extortione*rs. God would let vs see by his companions with whom he sorte him, what to think of his honesty. Nay yet to helpe the matter, and to let you see the full honesty of this sinne, note it, and with horrour note it you that are guiltie, that the Apostle makes it a Symptome, and signe of a reprobate sense. Twentie and two of them are there in all, and this is set in the fourth

place Rom. 1.29. wherefore God gave them ouer to a reprobate minde. But how appeared it? Being filled with all vngrighteousnesse, fornication, wickednesse, covetousnesse. Thus how light and slight souuer this sinne be in the worlds esteeme, yet behold how weightie and ponderous it is in the ballance and scales of the Sanctuary.

I doubt not but most mens iudgements will subscribe to this truth, but conscience is not so soone wrought to obedience, and the truth will sooner be confessed then practised; therefore to bring men to the practise of this confessed truth, I will commend to you Christian considerations these three particulars.

{ 1. what covetousnesse is. }

{ 2. The Danger of it. }

{ 3. The Remedies against it. }

1. what covetousnesse is. This is a point so much rather to be enquired after, because though a covetous man will acknowledge covetousnesse to be a sinne, yet by no meanes will he acknowledge himselfe to be covetous. So that a man may say of the covetous man as Luther speakes of an hypocrite, that he is *tale monstrum quod est simpliciter impeccabile*, a sinlesse kind of monster, that by no meanes will be borne downe to be guiltie. An adulterer, a drunkard, a swearer, these sinners and sinnes are easily discouerted; easilly conuincod, these openly weare Satans cognisance; these are palpable impieties. But this, it is a sculking iniquitie; it will needs be a vertuous vice, a gracious sinne. Paul hath a phrase, 1. Thessal. 2. 5. *Impudenter & herosim colored covetousnesse*, or as our new transla-

translators, the cloake of couerousnesse. It is a colouring, and a cloaking sinne. It is a sinne that weares the cloake and liuery of thirst, prouidence, good husbandrie, honest care for a mans owne, without which a man is worse then an infidell. It is fit therefore that this false colour and complexion be washed off, and that this monster be vncloaked and vncased, that his euill fauoured, but naturall lineaments, may appeare.

There be two words then in Scripture which seeme to expresse the full nature of this sinne.

1. This word in my text, *παρεργία*.
2. That word of *Paul*, i. Tim. 6. 10, *μαργυρία*, Louc of money.

1. Some define it by the first, to be a desire of hauing more. But yet with their good leaues I desire to haue somewhat more in the definition thereof; for euery desire of hauing more is not couetousnesse. A man may pray *Agurs* prayer without couetousnesse. A man in a low and meane condition, may desire of God with condition to haue his estate bettered, and yet not be couetous. Others therefore adde, and make it to be an inordinate desire of hauing more, by vniust and vnlawfull meanes. But that is too fauourable, for then shold none be couetous but vniust getters of goods. A man may be couetous, and yet get his goods without fraud, oppression, and coisinage. Therefore not to trouble you with many, me thinkes *Avaritia est plus* that of *Augustine* hits the nayle on the head aboue all *velle quam sit* *est Aug. de lib.* others: *Couetousnesse is the desire of more then enough.* *arb. 1.3.c.17.* To desire beyond the bounds of sufficiencie, to seeke for more then a man may pray for, Giue vs this *Quid est avaria* *est Prog. ch.* *vltra quam iut-* day our daily bread, to seeke and labour for superfluiti-

Tantum autem
sat est quantum
liberius natu-
re in suo gene-
re conseruanda
modus. *August.* traine vp his liberally for the best employments , and
to leauue his liberally according to their callings and
conditions. I thinke such a man may be said to haue
enough , and what is more is of sinne. No sooner
doth a man stuppe ouer the hedge and pale of suffici-
encie, but he is presently in the wide,wilde, and bound-
lesse champion of *couetousnesse*.

2. The second word is *ειλαργυρία*, the loue of money. And thus a man may be couetous in the inordinate loue of that which he hath, though he go not beyond the limits of sufficiencie. There is a couetousnesse in *scrapping*, that may be πλονεξία, and there is a coue-
tousnesse in *holding*, that may be *ειλαργυρία*. There is a couetousnesse in *rapacitie*, that comes from a desire of more then enough. There is a couetousnesse in *te-
nacitie*, that comes from an immoderate loue of that we haue. πλονεξία hath a large paw to get and gather more then enough. *ειλαργυρία*, that is like the man in the Gospell with the withered hand, whose sinewes are so shrunke vp that he is not able to reach forth his hand to any worke of pietie or pity. The first is more properly the rich mans couetousnesse; with the second may a poore man be couetous. I am not so precise in my distinction, but that these two may be confounded; for indeed the first cannot be without the last, though it be possible the last may be without the first. So that lay both these together, and we haue the nature of this sinne. It is an inordinate loue of, and

a desire after these outward things beyond the bounds of sufficiencie. Now besides the inward, pestilent, and venomous nature thereof, there be certaine outward symptomes, in which as in so many plague-sores it breakes forth and discouers it selfe. They among many others are these:

1. That Ioh.3.31. *He that is of the earth, is of the earth, and he speakes of the earth.* His breath, like a dying mans, is euer of a strong earthly fauour. His language is, Psal. 4. *who will shew vs any good?* Corne and wine, sheepe and oxen, marketable and merchantable commodities, are euermore the subiect of his discourse. It is euer market, and exchange time with him. Seldoine or neuer with the vertuous woman, Pro.31. doth he open his mouth with wisedome, neither is the law of grace in his lips. That looke as it is said of the righteous man, Psal.37.30.31. *The mouth of the righteous will speake of wisedome, and his tongue will talke of judgement, for the Law of his God is in his heart;* so may it be said of the covetous, His mouth will speake of worldlinesse, and his tongue will talke of earthlinesse, for the loue of his god is in his heart. There is earth at his heart, and his very breath smels of it. Their Egyptian garlick which they hate swallowed riseth in their stomackes, and makes them to belch, and to bring vp a filthy stinking vnfauorite breath.

2. He keepeſ a court of Faculties in his conſcience, he can giue himselfe a Dispensation to be free from any dutie of Godsworſhip and seruice, if it be to serue his owne turne. He is none of your precise Sabbathians. He ſcruples not to loſe Sermons, to trauell, to

Nam si facili-

comummo

Ioui,

Atque in mani-

bus estatenciam

ut porticiam:

interea loci,

Si lucri quid de-

tur, potius tem-

dinam deseram.

Plaut. in Pendol.

shew and sell his wares as well on the Sabbath as other dayes. It is no trouble to his large conscience to bargaine and barter vpon the Sabbath as familiarly as vpon any other day. He esteemes his countrey Church euery whit as great a conuenience as the Citie Exchange, where he may meeete many of his neighbours, and dispatch many businesses at once without a further trouble of going to their feuerall houses.

3. He is sometimes *homo omnium artium*, a man of many callings and professions, he will haue an iron in euery fire, an hand in every businesse, and euen over-loads himselfe with a multitude of employments. He will needs be a temporall pluralist, will haue as many farmes as he hath fingers, will be a Minister and a Phyfition, a Citie merchant, and a countrey farmer; and so pesters and clogs himselfe with a multitude of businesse, that he hath but a little time for sleepe, and none at all for God, but what his couetousnesse to saue a tweluepenny mulct will affoord him.

4. He is sometimes againe a man *nullius artis*, a man of no calling. He gives ouer his multitude of farmes and employments, not out of conscience, but out of a desire of greater ease and security. For conscience though it forbid encombrance, yet it requires employment. But he flies from one extreame to another, from many callings and employments to none at all, and betakes himselfe to a course wherein he may liue with lesse faith and greater security. From hyring offarmes he falles to letting of money, and so comes to be of the number of those men, of whom if ten in an hundred chance to go to heauen, yet an hundred to ten are sure to go to hell.

2. Thing,

2. Thing, the danger of couetousnesse. We haue here a double caution against this sinne. As is the *coun-*
sion, so is the *danger*, double. Yea this double caution implies the danger, if not the double danger. This sinne therefore is doubly *dangerous*.

{ 1. In the *sinnes* it breedes.

{ 2. In the *punishments* it brings.

1. For the *sinnes* it breedes. It is a mother iniquitie, that giues life to many a foule sinne. Ten Commandements hath almighty God giuen vs, and this is an vniuersall breach, and breaker of them all. Indeede there is no sinne but it may be said to breake them all, for he that breakes one is guiltie of the breach of the whole Law, Iames 2.10. because one sinne doth prepare and *habitually* dispose the mind to any sinne. But this doth *actually* transgresse them all. Please you in briefe to runne them ouer, and see how.

1. Commandement, *Thou shalt have none other gods before me*. But the couetous Mammonist he hath Non adoro, in-
other, and he seruies other Gods then the God of hea- quia teipsum
uen, euen gods of the earth, gods of metall, idols of non inflectus, &
siluer, and idols of gold. That as the Prophet com- incuruast multo
plaines of the Lewes, Ier.2.28. According to the num- magis adoras-
ber of thy cities are thy gods o Iudah, so may we com- per facta, & res
plainre of the couetous: According to the number of ipsas. Hac enim
his bags, nay of his pence, is the number of his idols. est major ado-
And therefore no maruell that the Apostle, Colos. 3. Quinam enim
5. calls couetousnesse *idolatrie*, and Ephes.5.5. the co- cum magis a-
uetous an *idolater*. For though he sacrifice not beasts dorant, iijne qui
to his idols, yet that which is worse, he sacrifices his solum stant in
soule and himselfe; and though he fall not downe precibus, an cui
vpon his knees and pray not to his siluer, yet as the faciunt eius vo-
ad Ephes.5.5. profane luntatem? Chrys.
C 3

profane Atheist hath said in his heart, *There is no God,*
I I. 14. 1: so the covetous Mammonist saith in his
 heart, *This is my god; he sayeth to his wedge, Thou art*
my confidence, Job 31. 24. And howsoeuer his covetousnesse enioyne him stoor and sharper labour, more
 dangerous and desperate aduentures then euer God
 requires in his seruice, yet it is willingly and cheerfully
 obeyed, and *obedience is better then sacrifice,* 1. Sam.
 15. 22: yea it hath both *obedience and sacrifice.* Hab. 1.

Exhortationis 16. They sacrifice vnto their net. His golden idoll hath
 nouina quod the loue, confidence, trust, affiance, and obedience of
 Pecunia voca- his heart; which are the things the first Commandement
 reter. Et Pecu- inquiet, inquiet claimes for Gods part. The goddesse *Pecunia*
 nia, inquiet, was one of the idols of old heathen Rome, and *Mo-*
 quid eius sit *ney* (as Augustine reports) was one of the many names
 omnis. O mag. nam rationem their *Jupiter* had. Euerie Mammonist is a professor of
 diuini nomini! this paganish religion: if at least it be not worse to
 Sed nimurum giue vnto *money* the worship of *God*, then vnto *God*
 hoc auraria lo- the name of *money*. The fond Israelites made them an
 ui nomeo in- idoll of the Egyptians jewels, and then dance about
 poluit, et q. u. quis a rat pe- it, (one calfe about another) and sacrifice vnto it, and
 cuniam, non say, *These beth gods ô Israel.* Such a calfe, such a lot is
 quembbet De- regem omnium the covetous; when he hath scraped together the
 um, sed ipsum libramate vi- worlds jewels, he makes them his ido's, & layeth in his
 regem eius rei deator. Quale heart, *These be thy gods, ô my soule, to whom thou*
 nomen accepti ergo ista theo- logia debet esse owest thy loue, seruice and affectionate obediencie.
 quam nemoto. spicatu, ubi rex And so makes himselfe a grosse and notorious trans-
 deorum eius rei gressor of this first Law.

2. Commandement, Thou shal not make to thy
Plans concupiscesse any grauen image, &c. A commandement that
uit. August. de enioynes the puritie of Gods outward worship, com-
Cos. D. 2. 7. c. mands maintenance, and forbiddeth the corruption
 12. thereof.

thereof. But in this he is as soule as in the former. This corruption of the heart hath euer bene that which hath vshered corruptions into Gods Church & worship. Therefore are these two ioyned together. Esay 2.6.7: *Their land was full of silver and gold, and there was none end of their treasures: Their land also was full of idols, they mislipp'd the worke of their owne handes.* It is no wonder that covetousnesse in the breach of the first, should prepare and make way for the breach of the second Commandement in grosse idolatrie. What made Demetrius runne roaring and rauing about the streets of Ephesus, and crying, *Great is Diana of the Ephesians, but meily the loue of his purse! Sirs, ye know that by this craft we get our godes, and that craft brought in great gaines unto the craftsmen.* It was the great gaine that made Diana so great, and made him make so great a noise for her. What brought in the deuise of the hooke with the three teeth, 1. Sam. 2. 13. but this hooking and catching sinne of covetousnesse?

What made the Temple in our Sauiours time a *den of theues?* Euen that sinne that made the Priests theuees, the same sinne that made Iudas a theefe. It was the covetousnesse of the Priests that admitted the money-changers and the oxen into the Temple. They cared not with what corruption they filled Gods house, so that they might thereby fill their owne houses and purses. But this is most cleare in the Romish Synagogue, which hath hewne out the principall pillars of her superstition out of this rocke of covetousnesse. Purgatory, Iubilees, Indulgences, all these came out of Iudas his bag, all coffer and kitchin doctines. The doctrine of the Church treasure in the

merits of supererogating Saints , a meere deuice to bring treasure into their Church. Masses for the dead, an inuention to bring in masses of wealth to the liuing. Praying for the dead, a very tricke to prey vpon the liuing. And what turned the keyes of the Church into picklockes; or picke-purses rather, but their abominable couetousnesse ? Egges of the same cockatrice, brats of the same hag , are steeple and temple broke-rage, absolutions for solitions, impropriations , ten-pound reading stipendaries that haue lesse learning then they haue liuing , sacrilegious detention , and fraudulent puttloyning of the Church salary. Couetousnesse brought in , and couetousnesse holds in these plague-sores and botches of the Church.

It was not for nothing therefore that when the diuell would haue wrought our Sauiour to idolatrie, that he first of all laboured to poyson him with couetousnesse , thinking to make couetousnesse his shooinghorne to idolatrie. He takes him vp into an high mountaine , from thence sheweth him all the kingdome of the world with the glory of them, & all these will he give him if he will fall downe and worship him. The diuell knowes it is easie to draw on an heart corrupted with couetousnes, to the most corrupt worship that may be. And though the diuell sped not with our Sauiour, yet with *Demas* he did, who, if *Dorothaeus* be of any credit, turned from the faith of Christ to be an *Idoil Priest of Thessalonica*. A foule, a fearefull fall. But whence might he take it ? *Paul tels vs, 2.Tim.4.10. Demas hath forsaken me, and hath embraced this present world.* How easie is it to make him the diuels Priest, that is once *Mimmons Chaplaine*? What religion or
false

Dorothaeus,
&c.

false worship will not that man embrace, that hath once embrased this world? The world is like the whores of *Midian*, with whom no sooner an *Israelite* can be familiar, but he shall be enticed to the sacrifices of the dead, to the sacrifices of *Baal-Peor*. To marrie the daughter of a strange god is a grosse transgression of this Law. And yet how many sticke not to wed to Canaanites, and so get not thornes in their sides, but in their consciences, and all because their hearts are first wedded to the world?

3. Commandement, *Thou shalt not take the name of the Lord thy God in vaine*. Alas, the couetous man thinkes this a verie vaine Commandement. Now fie vpon such a precisenesse. What! may not a man for his aduantage, to put off his commodity, helpe him selfe now and then with an oath? He thinketh this needlesse scrupulositie. Nay and yet behold a worse abomination then this. *Paul calleth couetousnesse, coloured couetousnesse, or the cloake of couetousnesse*, 1. Thess. 2. 5. Now though in the former Commandement it sticketh not for gaine to corrupt religion, yet here for aduantage it will paint with religion, and put on a religious cloake or habite. Thus did the couetous Pharises prophane Gods holy name, while they deuoured widdowes houses vnder the colour of long prayer, Matth. 23. 14. There was couetousnesse coloured with religion. Certainly Gods holy name is not more abused by profane couetousnesse, when it must be made a broker to helpe off base commodities, then it is by seeming-religious couetousnesse, when men vse religion for a siluer hook, and profess it as the Shechemites received circumcision, Gen. 34. 23. Shall not their

their flockes, and their substance, and all their cattell be ours? So, shall not their custome and their countenance be ours? Only let vs make a shew of their religion: for this is a maine principle in a covetous mans Catechisme, that *gaine is godlinesse*, 1. Tim. 6.5. and therefore cares not to make a shew of godlinesse to bring in gaine: that so in a profane sence he may say with himselfe, *godlinesse (pretended) is great gaine*. But such with the Pharifles shall receive the greater damnation.

4. Commandement, Remember thou keepe holy the Sabbath day. The covetous man is of Pharaobs religion. He thinkes religion maketh men idle. The people are idle, therefore they crye, *Let vs go sacrifice*, saith Pharaoh, Exod. 5. The covetous man thinketh the rest of the Sabbath to be but idlenesse. It is a day lost in a weeke, seuen weekes and an halfe in a yere. Oh how it grudges the wretch to spare God so much time! Therefore they crye, Amos 8.5. *When will the Sabbath be gone that we may sell corne?* Nay, he hath not the patience now to stay so long. He cries not now, *When will the Sabbath*, but when will the Sermon be done? Covetousnesse was modest in Amos his dayes, it would then stay marketing till the Sabbath were done. It is now growne more profligate and impudent, and dares impoltiate, as Gods tenths in the second, so Gods sevenths in the fourth commandement. What makes many keepe their Sabbaths in their saddles, and not so much as to keepe *Sabbatum in omnium in the bare rest from laboir*, but their covetousnesse? What is the reason that many Lawyers chambers are in Sabbath afternoones better filled with Clients, then many countrie Churches are with people,

people, but covetousnesse? This, this is that sinne that turneth Gods Sabboths into *Sabbatum Tyri*, the Sabbath of Tyrus, *Nehe. 13. 16.* that brought fish and all wares, *and sold on the Sabbath.* Ierusalem was troubled with fish-merchants on the Sabbath. And many townes and cities in this kingdome are troubled with flesh-merchants, wine-merchants, ale and beere-merchants, cup and tap-merchants; and what breedeth these trouble-townes but covetousnesse? *He that is greedie of gaine, troubles not onely his owne house, but a whole towne, a whole citie.* And was it better in this your honorable Citie till your worthy *Nehemiah* opposed these Tyrian Sabbatarians, & set themselues religiously and zealously to the suppression of Mammans solemne seruice in the publike shambles, and priuate temples of *Bacchus*? Now honoured be their memories that first begun that good worke, and no lesse theirs that do and shall continue it. What greater honour can this renowned See, and famous Citie haue, then in their ioynt care and zeale to preserue Gods holy Sabboths from those foule profanations which covetousnesse and the loue of filthy lucre hath inuented? Those Iewes, *Amos 8. cried*, When will the Sabbath be gone that we may sell? There was some kinde of honestie yet in their covetousnesse: but there is a broode now that crie, When will the Sabbath come, that we may sell ale, beere, and tipling commodities? They long for the Sabbath, not that they might enjoy God in the publike assemblies of his Saints, but that the sonnes of *Belial* may haue their assemblies, and guzzeling Rendevous in their houses and cellars. Now compare the sinne of *Amos* his times with the

sinne of ours, and it is but light in comparison of ours. They broke the Sabbath but in thought and desire, in word at most; but our men groly profane it by making it both *Sabbatum Tyri*, and *Sabbatum Bacchi* at once, a marketting and a iunketting, a selling and a swilling day both. And yet as light as their sinne was, see what an heauie threatning is denounced against them, Am.8.8. *Shall not the land tremble for this, and every one mourne that dwels therein?* And shall the land tremble for the lighter, and not much more for the heauier sinne? How great cause haue we to beg of God to give all such whom it concerneth (whether gouerners of the Church, or common wealth) zeale and resolution to maintaine Gods honour in this point? that in stead of trembling and mourning there may be ioy and reioycing to all good hearts in the flourishing of Gods ordinances. Let me adde one thing that may adde encouragement to this worke. *Nehemiah after the report of his care for the Sabbaths reformation, prayeth on this maner, verse 22. Remember me ô God concerning this. Lay Nehemias Memento to Gods Memento, lay Gods commandement & Nehemias prayer together: Remember thou keepe holy the Sabbath, saith God; Nehemiah remembers it, and then prayeth, Remember me ô God. They with comfort and confidence may pray to God to Remember them, who with courage and conscience Remember him and his Sabbaths. But if we forget his Sabbaths, then God hath sworne by the excellencie of Iaacob, Surely he will never forget any of these workes, Amos 8.7.*

5. Commandement, Honour thy father and thy mother. That which Moses speaketh of *Zeni* in a good sence,

sence, Deut. 33.9. *He said to his father and mother, I have not seene him,* may be said of him in an ill sence: He hath an euill, a blinde eye that will not see, and a deafe eare that will not heare, when parents necessities craue reliese and succour. He thinketh it no transgression to rob father and mother, Pro. 28.24. Nay, he thinketh it no transgression to sterue father and mother. It was the Pharises diuinitie, Matth. 15.4.5.6. It was no matter how empty the parents bellies were, so their *Corban* were filled: as if so be the smell and smoke of the sacrifice were sufficient to sat them. This sinne was before noted to be a signe of a reprobate sence, Rom. 1.29. and well it may, for verise 30. another signe is, *w:thout naturall affection.* Euen this sinne stupifies the bowels of nature, and maketh men deny that debt which God, and even corrupt nature doth call for. This is that sinne that made the heathen long since complaine of those vngracious births, that thought their liues too long from whom they had patris inquit *Filius ante dictum* their liues. Oh, saith good Abraham, that *Ismael* speaketh like a profane Esau, Oh that the dayes of my fathers mourning were come; not that he would mourne, but onely as heires vse to do whose teares we know are growne prouerbiall.

*Heredis lacry-
mæ.*

6. Commandement, *Thou shalt not kill.* But covetousnesse is a cut-throate, a bloud-sucking horseleech. To that height often groweth the thirst after gold, that it maketh men thirst after bloud. One of the Prophets called Babel, *gold-thirstie Babel.* And all that know Babel, know her to haue bene no lesse blood-thirstie then gold-thirsty. Yea she is taxed for both, Hab. 2.

8.9. This Salomon noteth, Prou.1.11.12.13. Come with vs, we will lay waite for bloud, and lie priuily for the innocent without a cause, we will swallow them vp alius like a grane, enevre hole as those that go downe into the pit; we shall finde all precious riches, and fill our houses with boyle. And verse 19. Such are the wyes of every one that is greedie of gaine, he would take away the life of the owners thercof. Therefore, Ezek.22.13. Couetousnesse and bloud are ioyned together. Ahab will haue Naboths vineyard, or he will haue his bloud. Iudas was both couetous and a murtherer, and therefore a murtherer because couetous. He sold not his maister so much out of an hatred of him, as originally out of the loue of the thirtie peeces. Couetousnesse is a bloody sinne, and if the hands be not defiled with bloud, it is the law and not conscience that keepeth them cleane.

7. Commandement, *Thou shalt not commit adulterie.* What licenceth the publike stewes at Rome, and those styes of curtezans, but the Popes Corban, and the huge reuenew of crownes they bring to the Popes purse? It is the inordinate desire afergaine that foudeth that bestiall abomination of brothelry. It is not so much the lust of the flesh, as the lust of the eyes, that causeth such to be giuen ouer to that brutishnesse. How many violate their matrimoniall faith and chastitie, and the couenant of their God, allured more with the adulterers purse, then with his person? How many a chaste Danaë admitteth an adulterous Jupiter descending in a golden showre? How many unchaste persons force themselves to a single life meeterly to abyde the charges of married condition, and lie frysing

fryng in the flames of their owne scorching concupisence, and so do offer vp themselues vnto Moloch in the fire of their burning lusts?

8. Commandement, *Thou shalt not steale.* But as the world hath stolen his heart from God, so sticks he not to steale from men. This Commandement makes him an arrant theefe. *Iudas* is called a theefe, Ioh.12.6. and why a theefe, but because he was covetous? Therefore our Sauiour (Mark. 7.22.) ioynes thefts and covetousnesse; and *Paul*, I. Cor. 6.10. ioynes theeues and covetous persons together, as neare and neighbouring sinners. *False dealing*, it is a breach of this commandement, it is a fruite of this sin. Ier.6.13. *Every one is given to covetousnesse: they all deale fally.* Oppression, it is a breach of this commaudement, it is a fruite of this sin. Prou. 28.16. *A Prince destitute of understanding is a great oppressor, but he that hates covetousnesse shall prolong his dayes.* See how oppression and the hatred of covetousnesse are opposed.

We haue here a whole crovd of abominations all forbidden in this law, as defrauding, ouerreaching, cosining one another in mutuall commerce, in buying and selling, extortion, inclosures, depopulations, sacrifedge, impropriations, detention of the laboures wages, engrossers, corne-hoorders, those *Merccores humanarum calamitatum*, together with that foule-fangd sinne of vsury, that indeed now bites no longer, but is turned *Euening wolfe*, that swalloweth the bones, and leaues not till the morrow. And whence, thinke ye, come these litters of snakes and vipers? Lo, this is the dunghill in which they breed: A covetous heart is the wombe that conceives them,

9. Commandement, *Thou shalst not beare false witness against thy neighbour.* But as in the former he scrupled not at false dealing, so neither in this stickes he at false accusing. Therefore Luk. 3rd, John ioynes these two together, *Accuse no man fally, and be contente with your wages.* Not to be content, is a fruite of covetousnesse; and he that is couerously inclined, will not sticke in hope of gaine, to straine so farre as a false accusation comes to. Flatterers they sin against this commandement, and covetousnesse teacheth men to flatter. Iude 16, *Whose mouthes speake proud things, hauing mens persons in admiration for aduantage.* Covetousnesse makes men flatter in hope of gaine, as dogs sawne for crusts. Knights of the Post with their hackney consciences, what breeds those hellish monsters but this monster of covetousnesse? What makes many Lawyers make so little conscience of pleading for a naughtie, or against a good cause, manifest transgressions of this law, but because they see their Clients come to them, as Balaaks messengers to Balac with the reward of diuination in their hands? The deceit of Balaaks wages makes them they care not to what Balaak they do retaine.

10. Commandement, *Thou shalst not covet thy neighbours house, &c.* What may a man haue that he covets not? Were his hands as nimble as his thoughts, he must liue like another Adam in the world by himselfe, no man neare him, no man with him. He hath a chymicall heart of his owne. In his wishes he turneth all into gold. He wisheth the whole earth had bene

bene mines and Indies. He cannot looke vpon hea-
uen, which yet one wold thinke might put him by
his earthly thoughts, but with a wish it were gold too. He is iust like the Cardinals of Pope *Benedict the 12.* who being thereunto moued, refused to make more Cardinals, vntesse he could withall make another world; for this was scarce sufficient (said he) for his Cardinals in present being. He could find in his heart with *Alexander* to weepe heartily that there are not, and that he enjoyes not more worlds.

*Non asperit ce-
lum tanquam
cælum, sed om-
nia putat esse
pecunias. Chrys.
ad 1. Cor. viii. 9.*

But especially if we take the *affirmative* of this commandement as some, to be Contentment with a mans condition, then is there no man a more direct transgressor then is the couetous, who out of a discontent with his owne estate as not sufficient, enlargeth his desires as hell, to couet his neighbours house, oxe, asse, seruant, substance, goods, lands, or whatsoeuer else is his.

Thus we see the first part of this *danger*, and haue found the couetous a transgressor of euery of Gods lawes. Go now, go silly soules, and fondly blesse your selues, and thinke your case good because you are free from the blacke crimes and foule sinnes of the world, and that you haue no other sinne, you hope, but onely you are a little couetous. None other? Thou needest not, that art guiltie of it. This is a seminary of all sinnes, this breakes all Gods lawes. There is no villanie, no impietie, no iniquitie to which this may not dispose thine heart and hand. It is easie to make a couetous man an Atheist, a Papist, a periu-
rer, a profaner of Gods Sabboths, an iron-boweld wretch, a murtherer, an adulterer, a theefe, a falle-

witnessse, or whatsoeuer else the diuell will.

2. The second danger followes, and that is in the punishment whiche it brings.

Heauie and wofull are those iudgements which Gods threatens against this sinne. *wo unto them that joyne house unto house*, Isa. 5. 8. *wo unto him that increases that which is not his*, Hab. 2. 6. *wo unto him that covets an euill covetousnesse unto his house*, Hab. 2. 9. See how God thunders out woes thicke and three-fold against this sinne. Indeed *the covetous blesseth himselfe*, Ptal. 10. 3. but in the same Psalme and verse, *the Lord abhorres him*. Yea he so abhorres him, that he euen smites his hands at him, Ezek. 22. 13. *I haue smitten mine hands at thy dishonest gaine*. Yea he so abhorres him, that he not onely smites his hands at him, but smites at him with his handes, Ile. 57. 17. *For his wicked covetousnesse I am angry with him, and haue smitten him*. But see we a litte in particular what those punishments are wherewith God smites him.

1. God often smites him in his body. That hunger, and hardship, and restlesnesse wherewith he wearies and weares out his poore carkasse, is but a whip of his owne making, but God also lashis and scourges him with his scorpions : Iob. 20. 20. *Surely he shall find no quietnesse in his belly*. What got *Gehazi* by his rich boote? The plague of leprosie vpon his bodie, 2. Kin. 5. 27. What got *Achan* by his great prize? A great heape of stones vpon his bodie, Iosh. 7. 26. So *Balaam* got a sword in his bowels, and *Iudas* an halter about his necke, the gaines of many a corne-hoorder, and the iust end of many a wretched oppressor. And what got *Ananias* and *Sapphir* by their project, but

a miserable and sudden end? *He that hates covetousnesse shall prolong his dayes*, Prou. 28.16. but these had their dayes shortened for this sinne. Many a faire day might they haue liued, if they had kept themselues free from this foule sinne. Now let *Iudas* while he swings in his halter, boast of his thirtie peeces. Now let *Balaam* boast of his wages. The reward of diuination was sweete in his eye, but let him tell vs how sweete is the Israelites sword in his bowels. Now *Cebuzi* go blessed thy selfe with thy talent of siluer, and thy two changes of raiment, but yet tell vs whether is better the body or raiment? So iust it is, that he that will couert *Naamans* siluer, *Naamans* raiment, should be clothed, should be plagued with *Naamans* leprosie.

2. God smites him in his goods. And that which is his god, his heauen, his happinesse, God makes a curse, a crosse, a plague vnto him. God plagues him in his goods, either in denying him the vse, or in depriving him of the possession of them.

1. In denying him the vse of them, Eccles. 6.2. *God gives him not power to eat thereof*. All the vse he hath of his riches, is but to behold them with his eyes, Eccles. 5.19. The plague of the Prince of Samaria is vpon him, who saw great plentie and abundance, but might not taste of it. All the good he hath of his riches, is but for his eye. His backe and his belly are oft in his greatest abundance pinched and pined; and that pleasure which his eye hath, is but a miserable pleasure too; for the eye is not satisfied with siluer, Eccles. 4.8. They are but *Homines ad metallum damnati*, no better then the miserable Indians, worne out in the

Eccles. 5.19.

sicio sit ei mai-
or accelio
paupertatis. Nas-
tio plura acqui-
sient, eo plura
e incupiscent.
Qas ergo plura
concupiscent. eo
magis si pau-
per. Qui enim
plura concupi-
ent, pauper.
est. Quam ergo
enim a talata
huius non est
valde mendicans
mille enim cu-
pit. Quam autem
mille acceptant
et immagis sic
pauper. Non
amplus mille ut
prius, sed decem
miliuum te dicit
egere, vide plura
Chrys. ad 1. Cor.
bom. 14.

Kai yd p̄ anēzē
S̄p̄an m̄dāz̄a, r̄d̄
p̄anēz̄ē d̄ad̄z̄a
n̄d̄z̄a, d̄ad̄z̄a
ōr̄iū īz̄a, r̄d̄z̄a
eūō. Chrys. ad
1. Cor. bom. 15.

Etiamsi celle-
penatus impo-
tueris clauem,
si obsum, sive
sterni, suhi, a fa-
cili somnia qui
aurum pessi-
mum latorem
intus inclutem,
et qui potest
omnia expon-
gare. Id. ibid.

mines vnder Spanish tyranny. Their drinke increa-
ges their thirst, their riches their pouertie, their abun-
dance their want. Job. 20. 22. *In the fulnesse of his suf-
ficiencie he shall be in straits, even in straits of want in
the midst of his fulnesse.* And herein is the couetous
the most miserable of sinners. For other sinners yet,
though they lose the pleasures of the life to come, yet
do they enjoy some kinde of pleasure in this life: but
the couetous, as God will deprive him of the future, so
he deprives himselfe of the present world, and so en-
joies neither.

2. But it may be, the foole thinkes this no misery;
God therefore deprives him of the possession, and
strips him cleane of all his goods. God hath a *worme*
to smite their gourds, he hath *vermine* to consume
their *Mimma* gathered and hoorded vp against his
commandement. This sin leauens a mans whole sub-
stance with Gods curse, which shall make his bagges
like his desires, bottomlesse, and so shall all runne out.
Job 20. 20. 21. *He shall not save of that which he desired,*
there shall none of his meate be left, therefore *shall no man*
ooke for his goods. The couetous man hath many a
one that gapes after his goods, but God of en de-
ceiuers and disappoints them all; his goods are often
gone before himselfe. He hath swallowed downe riches,
he shall vomite them up againe, God shall cast them out
of his belly, Job 20. 15. Greedy gourmandizing tren-
cherimen, that swallow their meate downe whole, and
as neuer knowing when they haue enough, do still
lay in and lay on, do so oppresse their stomaches,
that nature is faine to seeke its owne ease by vomit-
ting. Wher men will berich, and cannot waite Gods
leisurely

leisurely distribution, and never know when they haue enough, but with Behemoth thinke to draw vp all Jordan into their iawes; they do so oppresse them-selues, that God giueth their estate a vomit, and cau-
seth these greedy guts to regurgitate those morsels so rauenously devoured. Excellent is that place, Ier. 17.
11. *He shall leave his riches in the middest of his dayes.* It is an hell to him to leauue his riches in the end of his dayes, but God will bring him early to his hell, *He shall leue them in the middest of his dayes.* But what shall become of him then in the end of his dayes? The words following tell vs, *And at his end he shall be a foole.* God will make him a poore man, and a foole both. He shall lose both his wealth and his wits; for whose wits would not cracke to lose his god? God is iust, and therefore maketh them a prey vnto others who haue preyed vpon others. See Hab. 2.6.7.8. *We vnto him that increaseth that which is not his: how longe and to him that lordeth himselfe with thicke clay. Shall they not rise up suddenly that shall bite thee? and awake that shall vexe thee? and thou shalt be their prey. Because thou hast spoiled many nations, all the remnant of the people shall spoile thee.* God will spoile these spoilers, and he which hath bene *praedominoris*, shall himselfe be *praedamioris*, as Augystine speacheth.

In psal.38.

3. God smiteth him in his posterity and children. He cares not to deprive himselfe of an inheritance in heauen, and all to leauue his children an inheritance on earth. What maketh him lay about him? what maketh him thus take on? He is desirous to raise his house, to make his children gentlemen, men of place and regard. But alas he deceiueth himselfe, and the

E 3 issue

issue besooleth him. As the father was a rich begger; so the children proue poore gentlemen. Couetounesse raiseth not, but ruines houses, Hab. 2.9.10. *wo
vnto him that couets an euill couetousnesse to his house.* For he that is greedy of gaine raiseth not, but troublish his house. He couecteth an euill couetousnesse to his house, that is, by his couetousnesse he bringeth euill vpon his houle. But what euill? verse 10. *Thou hast con-
sulted shame to thine owne house;* not honor, nor greatnessse, but shame, cuen the shame of beggery, and the shame of ruine, and a dishonorable downfall. Couetousnesse leaueth the children heires of a curle as well as of goods, for his goods are an execrable thing, accursed goods. The leprosie of Iairman clauie not onely to Gehezi, but to him and to his seed for euer, 2. King.3.27. What got Gehezies seed and posterity by their fathers couetousnesse? What other hereditaments they got I wot not, sure I am they got a filthy hereditary leprosie. For Gehezies couetousnesse is his seed plagued with leprosie. For many a couetous fathers sinne is his posterity plagued with beggery. *He
hath not power to eate of his owne goods,* Eccles.6.2. I but the more he spares, the more his childheires. So would one thinke indeed, but yet it proues otherwise; for not his child, *but a stranger eateth thereof.* I but what becomes of his children then? Either taken away with fish-hookes, Amos 4.2. a fit plague for the fathers sinne; or else, Job 20.10. *His children shall flatter the poore.* See what his gentlemen come to. To that miserable base beggery shall they come, that they shall be glad to flatter a meane man for an almes, and fauine vpon a poore man for a crust. How ordinarily

is prodigality heire to couetousnesse? and the prodigall heire scattering that in a few dayes that the couetous father was gathering many yeares? how quickly is he brought to the trough? how soone brought to flatter and faune for buskes and hogs meate? Oh consider this you that colour this iniquity with the complexion of honest care for your children, I intreat you as Job did his wife, Job 19. 17. even for the chidrens sake of your owne bodies to take heed and beware of couetousnesse. As you feare the leprosie of Gods curse, and the canker of his vengeance vpon your children, so take heede of leauing them heires of such goods as couetousnesse hath scraped together. Leauem them heires of such goods as withall they may be heires of Gods blessing. Take heed of transmitting ouer to them such a cankred inheritaunce as may disinherit them of all. Were it not that couetousnesse maketh men without naturall affection, I should hope this argument might preuaile.

4. But yet the worst danger of all is yet behind. If God in his patience do forbear in these, yet in the no iniquitatis fourth place without faille will God plague him in his soule. It is a soule plaguing sinne, not onely in regard of the inward tortures and cares wherewithall his rem No est hoc soule is so distracted, that the abundance of the rich will filios amare sed not suffer him to sleepe, Eccles. 5. 12. Nor yet in regard Nolo te talem of the continuall torment his insatiable desires put patrem feruntur him to; whereby he is like a man sicke of the dogged appetite, euer in hunger and thirst without satisfa- potius necare. tion; and his vexation little easier then the rich glut- filij tui, nolo si tons in hell, who was euer in a burning desire after that drop of water which should never be granted

Noli parere
thesauris cada-
cie, thesauris va-
nis. Noli sub-
imagine pietatis
augere peccata.
Filijs inquis me-
is feruo. Palma-
re se volunt, &
dealbare ut quis-
si propter filios
videantur ex qua-
re homines
quod propter
auariciam fer-
uant August. de
dec. chord. c. 12.
Filijs meis fer-
uo. Hec est vox
pietatis exulta-
no iniquitatis.
Id. in Psal. 38.
Habeo filios
quibus labo.
filios amare sed
notius necare.
Id.
Hom. 48.

him. Not onely in these, but in a farre worse respect is it a soule-plaguing sinne, in that it excludeth the soule from God and heauen. Hab. 2. 10. *Thou hast sinned against thine owne soule.* Wherein? In disinheriting it of heauen. Ephel. 5. 5. *The couetous man hath no inheritance in the kingdome of Christ, and of God.* He that is thus greedie of inheritance on earth, yet loseth all inheritance in heauen. 1. Cor. 6. 9. 10. *Know ye not that the unrighteous shall not inherit the kingdome?* Be not deceiuied; neither theenes, nor couetous shal inherit the kingdome of God. Indeed the couerous blesseth himselfe, Psal. 10. 3. and with no lesse then the hopes of heauen, but he is deceiuied. *For what is the hope of the hypocrite though he hath gained, when God takes away his soule?* Iob 27. 8. How shoulde this awaken men to take heed and beware? What though thou gaine the whole world by thy couetous courses, yet what shall it advantage thee to gaine the whole world, and to lose thine owne soule? He that purchaseth the whole world with the price and losse of his soule, will find but a biting & a smarting bargaine of it. He must needs be a loser by the bargaine, for he loseth God, heauen, happinesse, his soule and himselfe. Among all thy gaines thou art sure to have hell into thy bargaine. What euer thou gainest, Satan will be sure to gaine thy soule.

Now then, O thou couetous man, be pleased a little to looke ouer these Items, and summe vp thy gaines. *Anarus semper in rationibus:* A couetous man is much in his counting house. Among other thine accounts be so good as to looke ouer this. *In primis* by thine oppression, fraudulent and false dealing, thou hast gotten so many pounds. *Item* by thine v fury and extortions

*Vnde esse haeres
terre, sed non
habe in cœlo
haereditatem.
Studium ponis
ut alii rehinc
quas haeredita-
tem, tuisum
autem priues?
Chrysost. ad Eph.
viii. 18.*

extortion so many hundreds. Item by thy bribery so many thousands. Well, what is the whole summe? The totall summe is, the curse of God vpon thy *body*, the curse of God vpon thy *goods*, the curse of God vpon thy *children*, the curse of Gods eternall vengeance vpon thy *soule*. Now in good sooth, and are not these goodly gemes? would they not set any mans teeth on watering? Yea but it may be these are but idle scat-crowes, the figments of Preachers idle braines. No, no: God hath sworne twice in one prophecy, Amos 4.2. Amos.8.7. to make them good. God can no more be forsworne then he can ceasse to be God. If he do forbear the infliction of the temporall plagues, yet shal it be abundantly recompenced in the heavy weight of eternall torment.

And thus haue we seene the double danger of this sinne, which may both serue to verifie the Apostles saying, 1. Tim. 6.10. That *the desire of money is the roote of all euill*, of all euill both of sinne and punishment; as also to terrifie our dead hearts, and make them awake to take heed and beware of covetousnesse.

The third thing followeth. The remedies and preseruatiues. What are we the better to know our disease and the danger thereof, vnlesse we know the remedies withall? The remedies therefore are these.

1. That which we finde, 1.Ioh.5.4. *This is the victory that overcometh the world, euен our faith.* Faith ouercommeth not only the feare of the world in threatening, but the loue of the world in entisifg. The roote of this roote of all euill is commonly diffidencie and distrust in Gods all-sufficient prouidence. This ma-

keth men so greedily and eagerly prouide for them-selues, because distrustfully they imagine that they are left to the wide world; shittlesse and fatherlesse children. So much implieth our Sauours speech, verse 28. of this Chapter: *How much more will he cloath you, o ye of little faith.* Our great cares come from our *little faith*. Greater faith would lessen our cares. This remedie Paul teacheth *Timothie*, 1. Tim. 6. 11. *O man of God flee these things*, namely those foolish and noysome lusts which drowne men in destruction and perdition, rising from the loue of money. But how may we fly them? *Follow after righteousness, godlinesse, faith.* The soule in which this grace hath residence, shall finde it an heavenly amulet or plague-cake to defend it from the poysone of this sinne. For faith not onely purifieth the heart, and so purgeth out this drosse, but it also satisfieth the heart by making God its portion, whereby the infinite desire of the soule is filled, which nothing can satisfie but the fruition of the infinite God. He alone that filleth heauen and earth and all things therein, he alone can fill the boundlesse desires of the soule. Onely faith maketh him ours. And the soule having made God hers by faith, she ceaseth to seeke satisfaction from the temporall and finite creatures. Faith is a chymicall grace. As covetousnesse is an earthly Alchymist that turneth gold into Cod, so is faith a divine Chymicke that turneth God into gold, siluer, and whaterever the heart wanteth and desirereth, Iob. 22. 23.

24. 25. If thou returne to the Almighty, then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brookes, yea the Almighty shall be thy choyce gold and

*Et quae omnia
potens leat. Si
mum aurum
teum & argen-
tum valesque
abi, Sic lun.*

and siluer, and strength unto thee. Would we haue our sil of gold and siluer, so as we would haue our thirst quenched? let vs make God our portion by faith. He that by faith hath made God his gold, shall neuer through couetousnesse make gold his god. Temporal things can no more fill the heart, then spirituall things a chest. The world can no more fill the heart, then a circle can a square. God alone is he that can satisfie the soule, on whom the soule hauing layed hold, it then holds it selfe well apaid, and then, and neuer till then sings with David, Psal. 16. 5. 6. *The Lord is the portion of mine inheritance. The lines are fallen to me in pleasant places, yea I haue a goodly heritage.*

Mundus circu-
lans est, cor
quadratum: et
calus quadrat-
ura: myrie
non potest.

2. Sobrietie and temperance, sober affections in the vse of these earthly things. For though couetousnes and prodigalitie be two extremes, yet oftentimes couetousnesse is but subordinate to prodigalitie; and mens prodigall and intemperate courses, makes them couetously scrape that together which may be seruiceable to their lusts. Many haue braue, or base minds rather, they must flaunt, and cut it out in apparel, furniture, houeshold, attendance. Pride must haue this thing, and delicate must haue that; pleasure calls for this, and lust for that. Which inordinacies of theirs being costlier then their owne estates can beare, then couetousnesse instructs them to lay the burden vpon others. These intemperate affections crying like horse leeches *Give, give*, they teach couetousnesse to cri *Take, take*; and so by iniustice, exaction and oppresyon, do seeke maintenance and exhibition for their pride and luxury out of other mens estates, and

other mens maintenance which is for their bare necessities, must be rauened vp to serue their inordinate and helish voluptuousnesse. Hence comes it that the poore Tenant is racked to maintaine the Landlords dogs, hawkes, and coaches; the poore Tenants backe stripped, that their dead walls may be richly clothed; the poore Tenant can scarce go in good russet on high dayes, because the Landlord, like the rich glutton, must fare deliciously, and go in purple euery day. Moderation breeds contentation: contentation preserues from couetousnesse. He that is content with his owne, will neuer put forth his hand to wrong another.

3. Set bounds and a stint to thine estate, and learne to know when thou hast *enough*. Couetousnesse is a desire of more then *enough*. Therefore do men still desire more, because they thinke they haue not yet *enough*. He that would be relieued against couetousnesse, must first seeke to stint his desires; a man shall neuer stint his desires, till his estate be stinted. Mens estates are not so much increased by their desires, as their desires are made endlesse by their estates boundlesse. If Esau had bene as honest in other things as in this, he shoulde neuer haue deserued the brand of a profane person. As profane as he was, I could wish this lesson were learned of him. As profane as he was, he was an honeste man in this, then thousands that now liue. Will ye heare how like an honest man he speakes? Gen.33.9. *I haue enough my brother, keepe that which thou hast to thy selfe.* Behold how farre he is beyond the honestie of the *Harpies* and cormorants of our times, that neuer knowing when they haue enough, are

are euer fixing their kites clawes and their gryphons talants vpon their poore brother Jacobs goods. Foure things are specified, Pro. 30.15.16. that never say, *It is enough:* to which we may adde a fift, namely a covetous heart, that knoweth no stint of its owne desires and emulenours. The way to preuent this immoderation, is to see when we are well, when we haue enough. A point being determinable, why make not men conscience to determine it? God forbids the King, Deut. 17.16.17. *to multiply horses to himselfe, and greatly to multiply his siluer and gold;* and yet who hath greater vses of, and fairer pretences for these things then Princes haue? If a King may not multiply aboue that which is enough for a King, what prerogatiue haue inferiour subiects to haue estates boundlesse? We can say of others, They haue enough, if they can see. If we can see when others haue enough, why do we overlooke our owne estates? This is an *enill con-*
couetousnesse, when men are euer lading themselues with thicke clay, and haue neither the hearts nor the grace to set downe an *Hucusque* to answer Gods *Quousque*, Hab. 2.6. an *Hitherto* to Gods *How long.* For this ver-
ry sinne were the Iewes threatened, Isa. 2.6.7. *Therefore thou hast forsaken thy people, &c. because their land is full of siluer and gold, neither is there any end of their treasures, any end of their chariots.* Enough, we say, is as good as a feast. And what shoulde a man do fea-
sting or feeding when his belly is full? The purse must know a measure as well as the belly. And then it will be as easie to fill mens eyes as their bellies. Not that men hauing enough, should giue vp their honest cal-
lings, and receive in no more; but hauing enough,

I shuld lay vp no more, but make the ouerfloate of their cup feraunceable to the maintenance of Gods worship, and the reliete of his poore Saints. Take this course, and be couetous if thou canst. *Let your conuersation be without couetousnesse, Heb. 13.5.* What helpe may we haue hereunto? *And be content with things present.* Contentation preserueth from coueteusnesse. Then, and never till then, will a mans heart be contented, when he hath enough, and knoweth he hath enough, and is resolued not to go further then enough.

4. Free thy selfe from a false opinion of riches.

The conceit which men haue of riches, is false. They

Animi hominis thinke riches lieth in *Hauing much.* They are deceived. *divites, non arcas* God is called *Rich* in Scripture, not for moner, but *appellant foler,* *quamvis illa sit* for *mercie;* not for *hauning goods,* but for *doing good,* *pleas, dum te* *Rom. 10.12.* *He that is Lord ouer all, is rich vnto all*

inanem video, *that call vpon him.* Wherein is God rich? Not in being *diuitem non* *Lord ouer all,* but in *doing good vnto all* that call *putabo. Cicer.* *Parad. 6.* *vpon him.* So that I would not forbide men to be couetous of riches, so they would be covetous of true and durable riches. Covet true riches, and spare not.

Covet to be *Rich in God, Rich in faith, Rich in good workes.* The more covetous of these riches, the happier is thy soule. This was the fooles error next my text, that conceived riches to be all in *Hauing,* and not in *Doing good.* Therefore it is added in the cloſure of that parable, So is euery one that gathereth riches to himselfe, and is not rich in God. So, that is, as very a foole as was he.

5. Climbe vp mount *Nebo*, and from thence take a view of *Canaan*, and little list and loue that thou haue

haue to the wildernesse of the world. Get a piercing eye, in meditation to see the invisible God, the glorie and beautie of heauen; and therewithall shall we ^{habbing faste} ^{grapes at} find our affections so inflamed, that they shall easily ^{g. 13. 24.} ^{fall from us.} slacke and coole in regard of earthly things. Oh shame ^{desir to come} that we that profess the hope of an inheritance with the Saints in light, should lauish out so much of our precious time, of our precious life, and the strength of our affections, in the so eager pursuite of the trash of the earth. View well that heauenly Ierusalem on high, that *Citie which is of pure gold*, Apoc. 21. 18. whose streete is also pure gold, verse 21. and in comparison of that Citie, thou shalt say of all earthly felicities as *Hiram* said of the cities which *Salomon* gaue him, 1 King. 9.13. *They pleased him not: and he said, what cities are these which thou hast given me, my brother?* And he called them, viz. in indignation, *the land of Cabul unto this day*, that is, a dirtie, a mirie land. Heauen is our land of Canaan; fixe we our eye and heart thereon, and the earth will not please vs, it will be a very land of *Cabul*, a dirtie, drossie land in our eye. Oh fond thing for vs that hope for the milke and honey of *Canaan*, to long and lust after the stinking garlick and onions of *Ægypt*. Oh fond thing for vs that hope for a crowne and kingdome, thus to abase our selues to lie raking in the kennels of the earth. Thus if men would but seriously meditate, and worke vp their thoughts and hearts to the loue of the treasures of heauen, it would soone breed in them an holy neglect, if not a contempt of this present world. This remedy our Sauiour teacheth, Matth. 6.19,20, chm. 6. 27.
21. Lay not vp treasures for your selues on earth, &c.

44 *A Counterpoysan againste covetousnesse.*

as if he had said, Take heed and beware of covetousnesse; and then followes, But lay vp treasures for your selues in heauen; and then, where our treasure is, there will our heart be. Our Head is in heauen, what do our hearts on earth then? Let Head and heart be together. The same remedy Paul teacheth Timothy among many others, 1. Tim. 6. 11. 12. O man of God flee these things, namely the covetous desires of the world. But how shall that be done? Lay hold of eternall life. The faster hold we take of the world to come, the looser hold shall we haue of this world, and the lesse hold shall this world haue of vs. For this makes men hold so fast on, and in this life, because they haue so slacke an hold of the life to come. This made Abraham dwel in tents in the land of promise, not raising cities or making great buildings, because he looked for a Cittie hauing a foundation whose builder and maker was God, Heb. 11. 9. 10. And thus David seemeth to weane his heart from the loue of the earth, Psal. 17. 14. 15: hauing before spoken of the men of this world who haue their portion in this life, he subioynes, I will behold thy face in righteousness, and when I awake I shall be satisfied with thine image. As if he had said, I neitler envy nor desire their happiness, my teeth water not a ter their delicates, I long alone after that sweet satietie which I shall haue in the societie of the glorious Trinitie at the day of my blessed resurrection. And so much for the remedies; and so much for the obiect of the caution.

2. Third point remaines. The Persons warned to beware. And he said unto them. Vnto them? Vnto whom? See the first verle of the Chapter, There was

an innumerable multitude of people, in so much that they strode one vpon another. And he said vnto them, euē to this whole and huge multitude, to them all, one and another, Take ye heed and beware.

Couetousnesse is an Epidemicall disease, an universall plague from which no sort is free. He said to them, euē to them all. Iter.6.13. For from the least of them, euē to the greatest of them every one is giuen to couetousnesse. There is no sort or condition of persons free from this pestilence. Some sinnes are particular to some callings, as to the Ministry, to the Magistracy alone; some peculiar to some conditions, as to the rich or to the poore alone: but this poyson infecteth all ages, callings, conditions, sexes, persons. Therefore now Christ speakes not as verse 1. to his disciples, but preaching against couetousnesse he speakest to them all, He said vnto them, Take heed and beware. I conceiue our Sauiours auditory to be much of the nature of this present assembly; and I conceiue this present assembly to be a mixt company of all sorts and conditions: and therefore as Christ said to them, so I say to you, euē to all, and every of you, Take heede and beware of couetousnesse. But because bearers commonly are like ouer bashfull guests, that either fast, or feed not so liberally as they shoulde, for want of a caruer, give me leaue therefore to take this office vpon me, and to lay vpon every mans trencher what may best suite, though not with his tooth, yet with his necessitie.

1. And first, according to the rule of well ordered charity, to begin at home; and as our Sauiour began his Sermon in this Chapter, He began to say to his Disci-

pleſeſt first of all; and as the Prophet in taxing this ſinne, Jer.6.13. to begin with the Priest and the Prophet; let me aduife you of the tribe of *Levi*, who are to teach others the contempt of the world, to take heed of the loue of the world your ſelues. Aboue all men take you heed, and beware you of couetousneſſe. It is an irregularitie, and an offence againſt Saint Pauls and Saint Peters Canons. i. Tim.3.3. *Not giuen to filthy lucre, nor covetous*, and i. Pet. 5.2. *Not caring for the flocke for filthy lucre, but of a ready minde.* Ye are the light and the eyes of the world: If our light proue darkneſſe, how great will that darkneſſe be? This ſinne will put out our eye, and eclipse our light. Zach.ii. 17. The foolish ſheepheards right eye is threatened to be darkened. This is one ſinne that will bring that plague vpon vs. This is a beſorting, blinding, and inſatuating ſinne. Iſay 56.11. *These greedy dogs can neuer haue enough, and these ſheepheards cannot understand, for they al looke to their owne way, every one for his aduantage, and for his owne purpose.* In the verſe before he had complained that they were *dumbe dogs*, that they could not bark. What made them *dumbe dogs*? They were *greedy dogs*, that could neuer haue enoufh. Dogs that are euer feeding and gnawing their bones, haue neither liſt nor leiuſure to be barking, and keeping the house. What was the reaſon these ſheepheards could not vnderſtand? They all looked after their owne way, and for their owne aduantage. *Ye cannot ſerue God and Mammon.* They are two contrary Cures ſo infinitely diſtant each from other, as no court of Faculties can giue a diſpensation to ſerue both. We cannot be Gods Minifters, and Mam-

Mam-

Mammons chaplaines. I will vse no other argument to vrge this caution vpon you, then that of *Paul to Timothee*, 1. Tim. 6.11. *O thou man of God fie these things.* Which very phrase seemeth to haue a strong argument couched vnder it, in that he calleth him the *man of God*. Why saith he not as at other times, *o Timotheus*, but *o thou man of God*, but that his calling might be a monitour to him to make him wary and heedfull? We find mention, Psal. 17.14. of the *men of this world*, and Luk. 12.30. of the *people of this world*. Now this phrase, *Thou man of God*, me thinkes it standeth in opposition vnto those. As if he should haue said, *Thou art not a man of the world, but a man of God*, and *seekest thou great things for thy selfe?* *Seeke them not,* Iter. 45. 5. *O man of God fie these things, for after all these things seeke the people of the world.* Luk. 12. 30. It becometh not the *men of God* to be *men of the world*. Indeed, I confesse, the *men of the world* haue put an Egyptian tricke vpon the *men of God*; haue taken away, I would but the straw alone, and yet still call for the full tale of bricke both in preaching and hospitalitie: and hauing by their sacrilegide made the Ministerie bare and penurious, and forced many to such shiffts for their liuelihood as carry an appearance of this finne, then they crie vs downe to be inhospitall, illiberall, and covetous. But yet for all this I could wish that the *men of God*, by ioyning not house to house, but parish to parish, did not give the *men of the world* too iust cause to clamour against them for their covetousnesse. Pluralities, multitudes of Cures, multiplicity of Benefices, Absence from our flockes for our owne ends and aduantages, Citie Lectures with the neglect

neglect of countrey charges, all these haue a shrewd suspitious appearance of this euill, and maketh the men of the world speake broadly, and say that none are more covetous then clergie men. Wherefore & ye men of God flic these things, Take heed and beware of covetousnesse.

2. Ye honorable and reverend Magistrates and Judges, who are not onely men of God, but vpon whom God hath put his owne name, *I have said ye are Gods.* Psal. 82. take ye heed also and beware of covetousnesse. So Iethro would haue Moses his Judges to be qualified, Exod.18.21. *Men fearing God, dealing truly, hating covetousnesse.* These are well ioyned together, for it is not possible they should deale truly in the place of iustice, that do not hate covetousnesse. I neither do nor can accuse any of our reverend Judges as guilty of this sinne, or any such as commonly attend it when it setteth foote into the iudgement seate, such as are iniustice, bribery, corruption, raising fauorites vpon the ruines of honest causes and men, &c. But onely as one this day in Gods roome, I am bold to beseech and aduice your wisedomes to take heed and beware thereof. And that so minch the rather, because this sinne will make you such as I dare not name. But the Prophet *Isay* dares, and doth, *Isay 1.23.* *Thy Princes are companions of theeues.* Why so? Not for taking of purses on the high way, but for taking bribes in their chambers: *For every one loueth gifts, and followeth after rewards; they judge not the fatherlesse, neither doth the widowes cause come before them.* That is true of the iudgement seate, which Augustine speaketh of kingdomes, that *magna regna sine iustitia,*

iustitia, are but *magnalatrocindia*. This sinnen will turne Guild-hall into a Shooters hill, and westminster-hall into a Sarisbury plaine. Her rulers loue to say with shame, *Give ye, Hos.4.18.* And what difference betweene *give ye*, and *deliuere ye*? Indeed *give ye* is not so dangerous by the law as *deliuere ye*; and *give ye* goeth oft in chaines of gold, while *deliuere ye* lyeth in feters of iron: but in the court of conscience, and before Gods tribunall, there is no difference betweene *theeuery* and *bribery*. For the same commandement that forbiddeth *theeuery* forbiddeth *bribery*, yea and forbiddeth it vnder the name of *theeuery*. That word Hos. 4.18. translated *rulers*, *Iunius* and the margent of our new Translation reade *shields*. Such indeed should men be that are in place of *iustice*; they should be *shields* to shelter and defend their poore brethren in their right and innocency. But if once these *shields* shall loue and desire to be gilt, these *shields* will be turned into spoiling swords. God shield you therefore ye reverend judges from covetousnesse. *walke in iustice, speake righteous things, refuse the gaine of oppression, shake your hands from taking of gifts, shake them as Paul shooke off the viper, thinke them no lesse dangerous, let them do no more hurt then the viper did him, stop your eares, and shut your eyes from seeing euill.* There be three sinnes in Scripture which are called *peccata ingentia*, huge or mighty sins. You shall find them all three together, Amos 5.12. and the middlemost of them is, *They take a bribe*; And well is it placed betweene the other two, as that which indeed giueth life to both the other. For why do they afflict or oppresse the *iust?* *They take a bribe.* And what

what mischiefe followeth vpon it? They turne aside the poore in the gate from their right. Take heede of this sinne as of a mighty sinne, yea as of a burning sinne that will consume all, for fire shall consume the tabernacles of bribery, Job 15.34. Let therefore neither gaines nor rewards be theremora to the ship of iustice, let it saile speedily; *Currat lex*, let iustice haue a quicke course. Iethro was not pleased to see causes hang from morning to euening, it would haue grudged him farre more to haue seene them hang from yeare to yeare: worst of all it would haue angred him to haue seene causes vsed as vncconscionable Chyurgions vle sore legs, hold them long in hand, not for the difficulty of, but for the gaine by the cure. Oh that your wisedomes would thinke of some course no lesse for speede then integrity in iustice, that a good cause might not be ti red and wearied out with long stite, and that a mans right recovered by law might not be as costly as what is bought by purchase.

3. It will not be an vnseasonable caueat to all inferiour Lawyers, to aduise them also to beware and take heede of covetousnesse. I may speake to you as the Apostle speaketh to the *Corinthians* with a little change of his words. 1. Cor. 6.7. 8.9. 10. Now there is utterly a fault amongst you, euен amongst you Lawyers, not because ye go to law one with another, but because many of you out of a covetous desire of gaine, do encourage men that haue bad causes to go to law with others. *Why rather suffer ye not wrong? why rather sustaine ye not the losse of a little dishonest gaine?* Nay ye your selues do wrong, and do harme, and that to your brethren, whilst out of a squint respect to your owne gaine,

gaine , you sticke not to pleade such causes as you know to be weake and vniust. Know ye not that the vnrightheous shall not inherite the kingdome of God? Be not deceived. Neither covetous nor extortioners shal inherite the kingdome of God. The Apostle addes, And such were some of you. I would I might not speake in the present tense, and say, And such are some of you. I speake not this as if I came hither to maintaine a foolish faction betweene Colledges and Innes of Court; God forbid that we should stand vpon this holy ground with such filthy shooes ; but I speake it out of a desire of the peace of your owne hearts : to the which I dare referre my selfe, and make them the iudges , whether ye be guiltie of this sinne, yea or no.

For while with *Absalom* ye say to every man , his cause is good. 2. Sam. 13. 3. See, thy matters (saith he) are good and righteous ; and this, saith the text, he did to every man , and so stole away the hearts of the people; whilst, I say, with *Absalom* ye tell every man , his cause is good ; and so stede away , not the hearts , for them ye lose at last, but the goods of the people , are ye not couerous?

Whilst with *Tertullus* for your fees , you care not to pleade against *Paul* , against an honest mans honest cause, are ye not couerous? *Non aliud dicitur*

*Clementes fib.
omnes volunt
esse multos.*

Whilst with the men of *Abiezar*, Iudg. 6. ye will pleade for *Baal* , will for your gaines pleade in publicke Courts of Justice for base debauched adulterous drunkards , presented and indisted for their notorious irregularities , and pleade for their honestie too; I will not say , Are ye your selues honeste but I dare say, Are ye not grossly couerous ? Oh take heede

*Bonitatem ac malum
sit, id haud
quaritare.*

*Res magis que-
ritur quam cit-
erius*

*Fides, cuiusmo-
di clara.*

Plaut. in Menec.

of this couetousnesse; and above all fees and incomes
in the world, tender your peace with God. In whose
name and feare, I beseech you to make a conscience
of pleading euery cause. When an ill cause cometh
to you for counsell, say that of it plainly, which the
buyer of his commoditie speaketh dissemblingly,
Prou.20.14. It is naught, it is naught. It is not so great
a sinne for a chapman to say of a good commoditie,
It is naught, it is naught; as for a Lawyer to say of a
naughtie cause, *It is good, it is good.* Make a conscience
of pleading against a good cause. Let not couetous-
nesse make your wits, skill, learning and tongues, in-
strumentall to iniustice. Neither be *Tertullians* to
pleade against *Paul*, nor *Abiezrites* to pleade for *Baal*.
Will ye pleade for *Baal*? Let *Baal* and *Belial* pleade for
themselues. How thinke ye to haue the Lord Iesus for
your Aduocate, that dare be pleading aduocates for
Baal and *Belial*? Therefore all Lawyers, *Take heed and
beware of couetousnesse.*

4. I commend this caueat to all Church-parrons:
Take ye heede also and beware of couetousnesse.
What is the reason that our Church groanes vn-
der the heauie burden of so many insufficient Min-
isters? Nothing more then the *couetousnesse* of Church-
patrons, who while they looke more at the gifts and
gratuities in the hand, then gifts and graces of the
heart, sticke not to bring into Gods Sanctuary those
for *Lentites to deuide the word*, who in good truth,
giue them their due, are not worthy the place of *Gs-
beanites*, to cleave and diuide wood and draw water,
vnfit for the meanest seruice of the Sanctuary. Me
thinks *Iudas his halter* should make you afraid of *In-*

was his question ; *Quid dabitis?* What will ye giue ? God gave him an halter. Take heed lest while you aske the same question, God do not giue you the same answer. For certainly this sinne makes you as very ththeues as euer was *Iudas* : and what can a ththele looke for, but the halter ? You are euery whit as bad as *Iudas*. He sold the Head , you sell the members ; he the shepheard, you the sheepe ; and the same sinne that set him, sets you on worke too, the sinne of couetousnesse. As bad as *Iudas* ? Nay in some respect ye are worse then he. Not that I am of that hereticall opinion of the old *Cainites*, of whom *Augustine* ma-
keth mention , who held that *Iudas* betrayed Christ out of a good and an honest mind , as foreseeing that infinite good which his passion and death should bring to mankind. No, I know he was a murtherer and a theefe ; and yet I say, that you are worse then he. He sold but the body , but you sell soules , and so make your selues guilty of the sinne of that execrable filth of Babylon , whose merchandize (*Apoc. 18.13.*) is not onely pearles, linnen, scarlet, &c. but also *the soules of men*. *Iudas* by his barter made but the potters field, you by yours make Christ's field, Christ's Church, an *Aceldama*, a field of bloud, while for your wicked pecuniary respects, in stead of *barking dogs* to keepe , you put in rauening wolues and *sleepie greedy dogs* to kill Christ's sheepe. Now as you feare to haue your hands besmeared with the gore of soules , and as you dread that heauie account which must be giuen for soule-bloud, so all Church-patrons take heed and beware of covetousnesse.

5. Me thinkes, in the next place , whilst this sinne
H is

Lib. de Hæret.
ad quodvultd.

is thus complained of, I shoulde heare Land lords, and men that live in Offices, saying to me as the Publicans to *John*, Luke 3.12. *What shall we do?* If covetousnesse be thus foule a sinne, how then, and what then shall we do? To whom I give the same answer that *John* did to the Publicans and the souldiers both, *Expect no more then is appointed to you, and Do no man violence, be content with your wages.* Take heede and beware of covetousnesse, Take heed of exactior, Take heed of oppression, Take heed of racking your rents, Take heede of tearing your poore Tenants. Grinde not the faces of the poore; vncloathe not their loines to clothe your dead walls. Many Landlords are like *Darius*, Dan. 6.16. he prayes God to helpe *Daniel*, but in the meane time sends him to the Lions den: so many oppressing Landlords, they crye, God helpe, but in the meane time play the Lions. God hath sworn by his Holiness, that he will take away such oppressors with thornes, and their posteritie with fish hookes, Amos 4.2. God will serue them as *Gideon* serued the men of *Succoth*, Iudg.8.16. whom he did teare with the briers and thornes of the wildernesse. It is but iustice that their flesh shoulde be torne off with briers, who were thornes and briers to teare off the flesh of others. Ye finde arich man immediatly after my text, whom the Lord calleth *Foole*: *Foole this night shall thy soule be taken from thee.* Wherin lay this mans folly? In that he tooke care not to lay out for good uses, but to lay vp for voluntuous uses, that surplissage naturnecat, ied of estate which God had giuen him. Now marke what *Augustine* inferreth hereupon: If he be a foole seruient. *Aug.* *ferm. deducas* which layes but vp his owne goods, *Vos inuenite ei*

Tantum ergo
nunum est vlo-
canon iustice-
tum que foie-
bant, & querere-
bat consilium
miser. nosa
q[ui] non do ero-
garet quo plus
naturnecat, ied of estate which God had giuen him. Now marke
what *Augustine* inferreth hereupon: If he be a foole
seruient. *Aug.*
ferm. deducas which layes but vp his owne goods, *Vos inuenite ei*

women

nomen qui tollit aliena, finde you out a fit name for him that takes away another mans. What name then may we find out? *Salomon* fits them with a name, Eccles. 3.18. *Viderem hos esse illis bestias*; so *Iunius*; not fooles, but beasts. And what beasts may they be? *Kins of Bashan*, Amos 4.1. that is with the easiest. Therefore *Zephaniae* and *Nahum* make them *wolues, euening wolues, Lions, Lions whelpes, resting and ramping Lions, Zeph. 3.3. Nah. 2.11.12.* Beasts they are, beasts of prey, that live *ex rapto*. Not onely *kine of Bashan*, that by oppression trample vnder foot, but devouring wolues, not onely *trampling* but *tearing* beasts. How fairely were this Island blest, if it were as cleare rid of these as it is of others wolues? How happie were it if these Cannibals were amongst the sauage Indians? How well, if these men-eating beasts might be vsed as was *Nebuchadnezzar*, turned to grasse? Dan. 4.30. *He was driven from men, and did eat grasse as the oxen.*

6. I may not here let passe such as are guiltie of sacrilege, impropiators of Church liuings, together with close and cunning defrauders of the Ministerie, *Take ye heed and beware of covetousnesse.* There is nothing so sacred and inuolable which this Harpy daireth not seize vpon. The patrimony of the Church is exhausted, and they that haue enough otherwise will not let go their Church liuings. They whose forefathers fed and fattred the rich gluttons of Rome, thinke now the crums that fall vnder their tables too much for the poore *Lazarus* of the Gospell. They must needs haue this one feather in their peacockes taile. How should they maintaine that port and pompe in table, apparell, ielle and prodigall expences, if this bor-

Volunt nunc
complicere
micas in alendo
misero Lazaro,
cum prius effu-
derint in epu-
lonem omnes
opessuas. De-
derunt enim e-
pis copis arces
& ciuitates, ac
nimis splendi-
de, ac lauce ha-
buerunt eos.
Nunc cum isti
alendi sunt qui
vere & fideliter
doent, vix mi-
cas alioqui pe-
nitentes es coc-
cedunt. Luther.
In Gen. 41.

rowed, what if I had said this stolne feather , were re-
payd the Church againe? Couetousnesse pluckt this
feather , and couetousnesse holdeth this feather , and
telleth couetous Impropriators , that it is fitter that
Gods Ministers should want maintenance , then that
their horse heeles should want litter. To all such per-
sons may that be spoken innocently which the vnpro-
fitable seruant to his maister spake wickedly : *Maister*
I knew that thou wert an hard man , and reapeſt where
thou ſowest not. Is not this the case of Impropri-
ators ? Are they not hard men that reap where they
sow not? If we sow spirituall things, what right , what
reason hath Couetousnesse to thrust her sickle into
our haruest , and to reap our temporall things? The
world is wondrous busie about the disquifition of the
tenure of Tithes, by what right they are due, and many
are cunninger in this , then in the maine funda-
mentall articles of their religion ; but neuertheleſſe
in the meane time there is a more necessarie *Quere-*
re forgotten, to wit, by what right Impropriators
detaine Churche maintenance. Let that case be car-
uassed in the Court of conscience , and if God shall
there determine on their sides , we haue done ; much
good do it them. I know I do but beate the ayre , but
yet Israel must know his transgressions , and Jacob his
iniquities , and couetous ones heare of their impro-
priations.

There is also another ſort of sacrilege in the close
purloyning and filching ministeriall dues , which co-
uetousnesſe hath taught false fingers to vſe. The Phar-
iſes are taxed in the Gospell for couetousnesſe , and
yet it were happy the world had but the Phariseſ ho-
nesty.

A Counterpoysen against couetousnesse.

nestie. Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall not enter into the kin^rdome of God. Alas, how many thinke to go to heauen, that yet come farre short of a Pharisees righteousness? Luk.18.12. I, saith the Pharisee, pay tithe of all that ever I posseeſſe. In which speech I should haue feareſt he had lied, had not our Sauiour elsewhere acknowledged ſo much of their preiſenesſe in tithing even vnto mint and cummin. The couetousneſſe of the Pharifees was an honest couetousneſſe, vnto the Church robbing and Church-pilling couetousneſſe of our dayes.

7. It were endleſſe to follow couetousneſſe into euery ſhop and profeſſion: therefore laſt of all, All, of all ſorts, one and another, high and low, rich and poore, old and yong, *takē heed and beware of couetousneſſe.* Take heed of it in your muthal dealings in buying and ſelling: abuse no mans ſimplicite, abuse no mans credulitie, take not the aduantage of any mans neceſſitie, but remember the ſpeech of an heathen, Gen.23.15. *The land is worth four hundred ſhekelſ of siluer.* Take no more for a commodity then it is worth. We vſe to ſay in another caſe, *caveat emptor,* let the buyer beware; but here I ſay, *caveat venditor,* let the ſeller beware and take heed of couetousneſſe. Take heed of falſe ballances, of a weight, and a weight, Prou.20.10: of a weight for the hall, and a weight for the ſtall; of a weight to ſell with, and a weight to ſeale with; of a weight to ſell with, and a weight to buy with. *Let no man go beyond his brother,* 1. Thess.4.6. with ſwearing, protesting, and with termes of kindneſſe, for God is the auenger of all theſe things. Euery trade

trade is called a *mystery*. It were to be wished that in every *mystery*, there were not a *mystery of iniquitie* found out and practised by the iniquitie of couetousnesse. It were a shame to send Christians to schoole to learne honest dealing of Turkes, and yet they boist that we are a fourme beneath them for honest and square dealing. I will rather send you to that rule of nature and equitie, the doctrine of the Law and the Prophets, Math.7.12. *Whatsoeuer ye would that men should do unto you, even so do ye to them.* Buy as ye would sell, sell as ye would buy, and in all your dealings take heed and beware of couetousnesse. As you loue God, and would be loath to breake his holy commandements; and as you feare God, and would be loath to suffer his heauie iuggements, the curse of God vpon your bodies, the curse of God vpon your goods, the curse of God vpon the fruite of your leynes, the curse of his euerlasting vengeance vpon your soules, so Take heed and beware of couetousnesse.

FINIS.

